



# 54 ICA RESUMENES ABSTRACTS

International Congress of Americanists  
Congresso Internacional de Americanistas  
Congreso Internacional de Americanistas

**Building  
Dialogues  
in the  
Americas**

**Construindo  
Diálogos  
nas  
Américas**

**Construyendo  
Diálogos  
en las  
Américas**

**Viena - Austria - Vienna  
July / Julho / Julio 15–20, 2012**

**Simposio | Symposium 990**  
**Visual and Textual Dialogues in Mesoamerica, I**

Martes / Tuesday, 17.07.2012 | 08:00 - 13:30

JUR 04 SR44

*Coordinador / Convener:*

*Olko, Justyna (Institute for Interdisciplinary Studies, University of Warsaw, Poland)*

*Wood, Stephanie (University of Oregon, Eugene, USA)*

This panel will bring together studies on pictorial and textual evidence from pre-Hispanic and colonial Mesoamerica that focus on internal and cross-cultural dialogues as seen through different media and genres. The sources to be examined in our group will include pictorial manuscripts, pre-Hispanic and colonial works of art, native alphabetic texts and European accounts. By focusing on distinct kinds of expressions as well as both pre-Hispanic and colonial perspectives—rarely combined in scholarly panels—we hope to highlight many interesting and deeply related phenomena that cut across both epochs and raise important issues for understanding different kinds of dialogues. With these premises in mind, we would like to highlight research that embraces:

- Mesoamerican dialogues: expressions, contexts, dimensions in pictorial and textual genres; comparing genres, methodologies and research experience; interdisciplinary approaches and the question of intertextuality;
- cross-cultural communication and interaction within Mesoamerican spaces; interethnic dialogues before and after the Spanish arrival; translations within and between cultures;
- and, between the clash of cultures and negotiated encounters: confluences, adaptations, and survivals of pre-conquest traditions and their colonial expressions.

Palabras clave / Keywords: ethnohistory, indigenous languages, Mexico, New Spain, pictorial manuscripts

## Abstracts / Resúmenes

### 3121 - Time and Space in Pictorial and Visual Projections, from the Late PostClassic onto the Mid Colonial Era

Autor / Author:

Megged, Amos (Universidad de Haifa, Israel)

The notion of temporal and spatial domains as components of a single continuum is an ancient epistemic belief that informs the alphabetic and pictorial narratives produced in large numbers by Mesoamerican scribes in the Late Postclassic (1200-1519 CE) period, and by Nahua ;authors in Central Mexico from the early colonial period into the present. Such an epistemology continues to inform, to some degree, collective perceptions of space and the cosmos in contemporary communities who speak Nahuatl (a Uto-Aztec language). From the methodological and conceptual standpoint of three subdisciplines—historical anthropology, linguistic anthropology and symbolic anthropology—this project proposes a sustained and exhaustive analysis of the representation of time and space as closely interrelated domains in Nahuatl ;colonial and contemporary communities. Hence, this proposal addresses the following questions:

1. What cosmological theories, regardless of their relationship to orthodox Christian beliefs, link space, time, and cosmological structure, according to Nahua ;ritual specialists?
2. What are the exact relationships between spatio-temporal concepts and the performance of socially meaningful actions (such as the narration of pilgrimages and foundational events, forms of social and kinship organization, and land surveys) in this ;culture?
3. How did these two cultures link mortuary rites and cosmological beliefs with discontinuities and movement across the spatio-temporal continuum?

Palabras clave / Keywords: *Time and Space, Nahua Funerary Rites, Aztec pictorial manuscripts. Mexico*

### 3172 - Aztec Phonetic Glyphs in Early Colonial Pictorials

Autor / Author:

Berdan, Frances (California State University San Bernardino, USA)

A large sixteenth-century colonial corpus exists of „Aztec“ phonetic glyphs, distributed among several pictorial codices. Concentrations of these interesting glyphs are embedded in Books 9 and 10 of the Florentine Codex, and also occur abundantly especially in codices deriving from the eastern part of the Basin of Mexico and beyond. This paper asserts that phonetic elements were used in pre-Columbian codices (such as the *Matricula de Tributos*, arguably pre-Columbian), and then continued to be used and adapted to new contexts in colonial times. A study of these glyphs brings up some intriguing questions: What kind of information was conveyed through these glyphs and are there any patterns to that information? Why did the native scribes choose these devices to communicate specific details contained (or not) in the texts? Why are they dense in some parts (such as the Florentine Codex's section on featherworking) and rare in others? What do the glyphs tell us about the scribes, their backgrounds, their intentions and their interactions with the Spanish world? This paper presents some new translations of these phonetic glyphs and examines their uses and styles across a variety of different pictorial texts.

Palabras clave / Keywords: *Aztecs, glyphic writing, codices*

### 3419 - El mapa de Popotla y sus copias

Autor / Author:

Bueno Bravo, Isabel (Fundación Cátedra Iberoamericana, Madrid, España)

El encuentro entre el México prehispánico y la España renacentista originó concepciones excepcionales que hicieron de México una realidad única. Uno de estos aspectos singulares fue la nueva forma de plasmar el espacio, que surgió tras la fusión de concepciones culturales y de realidades político económicas tan distintas como la indígena y la española, que alumbraron una cartografía con un sello tan personal que, en la actualidad, forma parte del patrimonio cultural mexicano. A esta excitante realidad pertenece el mapa de Popotla, un documento que procede de la región central de México. Es una interesantísima pieza cuya iconografía permanece fiel a los cánones indígenas, a pesar de su factura colonial. Sobre su origen, la persona o personas que lo encargaron y con qué propósito lo hicieron poco se sabe. Para su estudio debemos apoyarnos en las que se consideran copias del original, que en la actualidad se conservan en la Biblioteca Nacional de Antropología, en México D.F y en la Biblioteca Nacional de Viena.

Palabras clave / Keywords: *pleitos, tzompantli, guerreros., Cartografía*

### 3821 - Manuscritos genealógicos en el período colonial temprano: adaptaciones, cambios y continuidades en los códices mixtecos

Autor / Author:

Hermann Lejarazu, Manuel (CIESAS, México D.F.)

El tema de la ponencia tiene como objetivo analizar los cambios transculturales que se presentan en la manera de configurar genealogías por parte de los pintores indígenas en los documentos coloniales de la Mixteca, región ubicada al sur de México. Esta región se caracteriza por conservar el único grupo de códices histórico-genealógicos de la época prehispánica. Sin embargo, cuando sobreviene la conquista española, comienzan a adaptarse a la nueva realidad colonial otros estilos de pintar genealogías que, si bien, mantiene elementos de la tradición indígena, ya se pueden observar los cambios introducidos por el mundo español.

Palabras clave / Keywords: *Códices, , mixtecos, genealogías, transculturalidad*

### 4251 - Re-contextualizing Lienzo Seler II: Presentation, archeological background, ethnohistorical reference

Autor / Author:

Koenig, Viola (Ethnologisches Museum, Berlin, Germany)

Rivera Guzmán, Angel Iván (INAH, México)

Paper presents new ways of exhibiting codices and lienzos in a museum sharing information with communities members, scholars and museum visitors

Palabras clave / Keywords: *Lienzos, Oaxaca, Mexico, Mixtec, museum*

## 4359 - "Production" of Indigenous Pictorial Manuscripts to the East of the Basin of Mexico

Autor / Author:

Offner, Jerome (Houston, USA)

Why do we have--or have knowledge of--indigenous pictorial manuscripts such as the Mapa de Metlatoyuca, Papeles de Itzcuintepec, Códice de Chiconquiaco, Torquemada's report of a Totonac history, Lienzos de Tuxpan, and Códice de Xicotepec? Colonial administrative demands and economic clashes provoking lawsuits are responsible to a considerable degree, but are quite similar to the pre-colonial demands and pressures. Additionally, there is a distinctively indigenous drive for precise but interpretable "social memory" arising from longstanding needs of micropolities in an environment of shifting, often ethnic, hegemonies. This paper explores the kinds of events that led to our knowledge of the manuscripts and how and why such manuscripts were created in both the pre-contact and colonial eras, with special attention paid to the Totonac. Recent research by C. Townsend, A. Megged, S. Wood and K. Mikulska-Dabrowska on indigenous historiography, "social memory" and perception of "codices" is combined to point out why treating indigenous manuscripts as predominately post-colonial historiographic distortions creates a variety of interesting ironies that highlight Western historians' inability to recognize their own images in the historiographic mirror.

Palabras clave / Keywords: *Códice de Xicotepec, Mapa de Metlatoyuca, Papeles de Itzcuintepec, Totonacs, Social memory*

## 8386 - Análisis de elementos gráficos de contenido occidental en los glifos de los códices coloniales: el caso de los nombres de objetos, oficios y conceptos abstractos

Autor / Author:

Batalla Rosado, Juan Jose (Universidad Complutense de Madrid, Alcala de Henares, España)

En esta ponencia nos ocupamos de un aspecto de los cambios producidos en la escritura náhuatl tras la implantación de la cultura occidental. De este modo revisaremos sobre todo el corpus de códices mesoamericanos coloniales para extraer todos aquellos glifos de escritura logosilábica en los que algún elemento de su composición sea occidental. No se trata del análisis de la reproducción de nombres occidentales mediante elementos indígenas, sino de estudiar aquellos elementos no existentes en la cultura indígena y que, por tanto, pueden ser considerados como préstamos occidentales. Obviamente, la mayor parte de ejemplos son aquellos que definen conceptos de la religión católica, aunque los objetos de uso cotidiano y oficios no presentes en época prehispánica también son comunes. Por otro lado, también veremos cuál es la transcripción textual dada a los glifos que contengan la misma. Así, podremos analizar también la aplicación de las nuevas palabras castellanas que adoptaron los indígenas.

## 8691 - The Codex Sierra: A Multi-Cultural Text from Early Colonial Mexico

Autor / Author:

Terraciano, Kevin (UCLA, Los Angeles, USA)

Written from 1550 to 1564, the Codex Sierra is a complex, multi-faceted manuscript that documents multiple changes in Mesoamerica only a few decades after the conquest. The "codex" is actually a book of accounts from Santa Catalina Texupa, a Mixtec-Chocho community in the Mixteca Alta, Oaxaca. The book's 62 pages feature parallel pictographic, alphabetic, and numerical components. The pictorial portion is arranged on the left side of the page; Nahuatl-language entries and occasional Mixtec-language references to year dates, written in the roman alphabet, occupy the middle column; quantities of pesos, recorded with both arabic and roman numerals, are enumerated on the right side of the page. The book represents a colonial genre of record-keeping known as *las cuentas de la comunidad* or community accounts, designed to monitor the expenses paid out of the *la caja de la comunidad*, the community treasury. In its use of parallel alphabetic and pictographic text, the Codex Sierra offers numerous clues as to how the artists/writers of the composition employed pictorial conventions to convey meaning and concepts. The text also sheds light on many European introductions, especially the money economy. This presentation highlights some of the most important features of this indigenous text, focusing on recent finds and revelations resulting from a new translation and close reading of the manuscript.

Palabras clave / Keywords: *Mesoamerica, colonial, writing, language, culture*

## 10831 - Territorio and Cultural Reproduction: Agrarian conflict, "Títulos" and Pictorial Documents

Autor / Author:

van Doesburg, Sebastián (Biblioteca Francisco de Burgoa, Oaxaca, México)

Durante el siglo XVI, las comunidades indígenas de lo que hoy es Oaxaca produjeron un importante corpus de documentos cartográficos. En su gran mayoría, éstos dibujan la comunidad, representada mediante su iglesia o palacio, rodeada por sus linderos en la orilla del documento. Este tipo de documentos contrasta con las narrativas históricas que sobreviven de la época prehispánica, las cuales se centran en los linajes gobernantes. Además, los indicios de constantes migraciones de la población campesina en las fuentes históricas relativas a la época prehispánica sugieren que el lazo con el territorio fijo no era un asunto central para las comunidades. Por lo anterior, la elaboración de las cartografías parece reflejar cambios ocurridos a raíz de la conquista, los cuales obligaron a las comunidades a definirse como unidades territoriales. En términos generales, esta definición perdura hasta el día de hoy y la defensa de los territorios (municipios en el lenguaje constitucional) constituye una dinámica importante al interior de las comunidades indígenas de Oaxaca. En esta ponencia se rastrea el desarrollo de esta definición territorial de las comunidades durante la época Colonial y se propone identificarla como un mecanismo legal que fue aprovechado por las comunidades para crear espacios semi-autónomos para la reproducción cultural, incluyendo las tradicionales formas de gobierno, de trabajo y de la organización de las festividades. La defensa del territorio se convierte, de esta manera, en la defensa cultural y puede ser visto como una de las expresiones de la identidad indígena en Oaxac

Palabras clave / Keywords: *Lienzos cartográficos, "títulos", municipios indígenas*

**Simposio | Symposium 991**  
**Visual and Textual Dialogues in Mesoamerica, II**

Miércoles / Wednesday, 18.07.2012 | 08:00 - 13:30

JUR 04 SR44

*Coordinador / Convener:*

*Olko, Justyna (Institute for Interdisciplinary Studies, University of Warsaw, Poland)*

*Wood, Stephanie (University of Oregon, Eugene, USA)*

Description of symposia is found in Block one

## Abstracts / Resúmenes

### 3115 - Commoners' Gift to their Lords: Indigenous Tribute in Prehispanic and Christian Religious Contexts in Mesoamerica

Autor / Author:

Ruiz Medrano, Ethelia (INAH, México D.F.)

In other paper I presented several cases in which some indigenous communities combine traditional ritual objects like codices, masks with Christian liturgical elements like chorus books, papal bulls and sculpture images. This relationship shows a dynamical and flexible indigenous ideology in which the Indigenous people aim to integrate and add but not merge or mix elements culturally alien to them with in their own. In the present paper I wish to focus in one exceptional case that has never been analyze by anyone before. I am referring to the convent of Tlaquiltenango in the present State of Morelos, which was built in the Second half of Sixteenth Century by indigenous works for the Franciscan friars and latter occupied by Dominican friars. In the walls cloister of this beautiful convent there where hidden more than one hundred fragments of Indigenous traditional pictography that where discover at the beginning of the twenty Century. The pieces of codices had been hidden by the Indians since the Sixteenth Century with lime. The tribute payment is the main subject of the pieces of codices. In several other cases that I have found involving Christian and traditional Indigenous elements that where combine by Indigenous people also deal with tribute payment. This is the reason that in this paper I will try to develop some ideas about the reason that the main theme in several hidden objects by the Indians inside Christian ones deals around the theme of tribute payment. My hypothesis is that Indigenous tribute payment before the conquest has important connotations that link the Indigenous commoners with their traditional lords and authorities, and overall with their gods. I believe this connotations have not been sufficiently underline and their study might allowed us to understand the reason why some Indigenous people hide tribute codices in Christian objects during the Sixteenth Century and maybe afterwards. Finally my object here is to develop an example of Indigenous object hiding as way of homage to their traditional rulers and their gods.

Palabras clave / Keywords: *Tribute, prehispanic religion, colonial religion*

### 3128 - Indigenous Images of the Bishoprics of New Spain: The Codex of Tlaxcala and Amerindian Authority

Autor / Author:

Gillespie, Jeanne (University of Southern Mississippi, Hattiesburg, USA)

The Codex of Tlaxcala, a visual narrative that was identified bound with the Relaciones geográficas submitted by Diego Muñoz Camargo, offers an insight into colonial Tlaxcalan politics and social history. Interestingly, this document often chronicles a perspective radically different from that of the Relaciones geográficas. It details the accounts of the conquest of Tenochtitlan and the Tlaxcalan participation on other expeditions throughout the Americas. One of the most striking images in this document is the illustration the bishoprics of the new colony as Amerindians, using place glyphs to commemorate each community and paying special attention to ethnic difference and cultural identity. This paper examines the representation of the founding of the bishoprics and the active process by Amerindian



communities to communicate their own cultural narratives and those of their neighbors in the new colonial order.

Palabras clave / Keywords: *Amerindians, colonial Mexico, visual texts*

3142 - Stephanie Wood (University of Oregon, Eugene) Worldview and Identity in European- and Indigenous-Authoring Maps (Colonial Mexico)

Autor / Author:

Stephanie, Wood (University of Oregon, Eugene, USA)

This presentation will involve an analysis of European-authored maps of the Americas from the sixteenth through eighteenth centuries in comparison with indigenous-authored maps in the Relaciones Geográficas tradition and other indigenous-authored pictorials of colonial Mexico. The intent is to compare European and indigenous worldviews in the early modern period, including the positioning of one's community vis-a-vis neighbors' communities and the wider region or, in some cases, the globe, building on the work of J. B. Harley and Barbara Mundy, among others. Expressions of worldview might include indications of concepts of dominion, territory, and possibly empire-building. In some cases, we hope to delineate conceptual trans-Atlantic dialogues. The presentation will also address evolving identity issues ("self" and "other") as a result of cross-cultural contact and colonization, as may be indicated in cartography and other pictorial representations of space and/or humans within landscapes.

Palabras clave / Keywords: *New Spain, maps, Europeans, indigenous peoples*

3609 - The Via Crucis of Fr. Agustin de Vetancurt

Autor / Author:

Schwaller, John (SUNY Potsdam, USA)

The devotion of the Way of the Cross was closely associated with the Franciscan Order. Fr. Agustin de Vetancurt recognized the utility of this devotion to the continuing ministry and evangelization of the Nahuatl speaking people of central Mexico. To that end he composed a „Via Crucis“ in Nahuatl to assist the natives in their devotions. It was quite popular and was reprinted several times. Unfortunately no printed copies of the work remain extant. One manuscript copy is held by the Academy of American Franciscan History. It is also profusely illustrated, probably by a native tlacuilo. This essay will analyze the “Via Crucis” and its illustrations.

Palabras clave / Keywords: *Nahuatl, codex, devotions*

### 3615 - Sacred Dialogues in Colonial Tlaxcala: Martyrs, Saints, and their Discontents

Autor / Author:

Haskett, Robert (University of Oregon, Eugene, USA)

The story of three indigenous Christian boys of Tlaxcala martyred in the late 1520s was first told by the Franciscan chronicler Fray Toribio de Benevente Motolinia in his Spanish language *Historia de los indios de la Nueva España*. From that time forward other clerical authors celebrated their lives and deaths. Motolinia and others like him were addressing Spaniards; they sought to make the boys into heroes personifying the triumphs of the Faith among Mexico's Nahuas. A different audience was targeted by the Franciscan linguist Fray Juan Bautista, who around 1600 transformed the boys' stories into a multi-chapter alphabetic Nahuatl text. Fray Juan believed that the newly fashioned didactic Nahuatl version of the boy martyrs' stories would spread (or perhaps create) the boys' veneration among the indigenous people. In designing a literary tool intended to bridge cultures, Bautista and his indigenous aides altered, embellished, and refashioned the stories so that they would speak more vividly to a Nahua audience thought by many clergy of the time to be weak Catholics. The complicated process of translation and transformation (linguistic and cultural) was and is ripe with significant ethnohistorical issues. The reborn text alerts us not only to the goals and prejudices of the Catholic clergy, but also to possibilities of indigenous interpretive agency. Did the boys' stories begin to speak with a Nahua rather than a Spanish voice? If so, how could the Christian lessons in the tales have been (re)imagined by Nahua listeners in light of their own cultural expectations? Did the boys enter indigenous consciousness as heroes worthy of memory, celebration, and spiritual emulation? Or would their acceptance be complicated by the realities of cross-cultural encounters replete with misunderstandings, dissonant language, and non-Christian beliefs?

Palabras clave / Keywords: *Nahuas, boy martyrs, sacred dialogues, Tlaxcala*

### 5913 - Hybrid cartography: chorographic representations of New Spain

Autor / Author:

Sánchez, Antonio (Universidade de Lisboa, Collado Villalba, España)

Indigenous and colonial Hispanic cartography in the last quarter of sixteenth century was a hybrid representation with antithesis and similarities between local and universal knowledge, European and Indian culture, imperial and colonial ideology, native and imported art. Chorographic maps of American areas were heterogeneous images of two very different worlds made by native artisans with European education. Maps of New Spain were made up of pre-Hispanic tradition pictorial details and European systems of representation. European cartography and native painting coexist in the pinturas. On the one hand, Spanish colonist offered a chorographic form of representation based on Ptolemy. On the other hand, native artists gave meaning to the image without losing the features of their culture. While these maps were a process acculturation sign suffered by Amerindian people, many of their values were unaltered. Identity elements of the Indian community were mixed with the values of the conquest. Recipients of these images were not native Amerindian leaders, but Renaissance princes. In these images, the apparent objectivity of representation in the imitation of reality process was only a mirage. Ideology concealed the mathematical data of representation. Hybrid ontology of the pinturas made them bipolar representations. Pinturas was simple maps in geometric terms, inaccurate, pragmatic and descriptive. Pinturas also were loaded with symbolism, very significant iconographic details about two distant cultures. We do not know

the adequacy level of the pinturas in the context of Universal Monarchy, but we can conclude these chorographic maps have the ability to dissect the entrails of Spanish bureaucratic structure. In this sense, Spanish Crown imagined cartographic representation of the New World from a utopian perspective. In short, the study of Indies pinturas shows how the model, techniques and land vision responded to the Habsburgs' imperial policy and the Philip's II universal and messianic ideology.

Palabras clave / Keywords: *indigenous, metropolis, corography, Pintura*

### 8727 - Discourses on Marriage and Morality in Mesoamerican Manuscripts

Autor / Author:

Sousa, Lisa (Occidental College, Los Angeles, USA)

This presentation will examine indigenous narratives on deviance and morality in preconquest pictorial and sixteenth-century alphabetic writings. I will analyze the symbolism, mythological structures, and iconography of a series of marriage prognostication scenes in the preconquest pictorial manuscripts Codex Borgia, Codex Laud, and Codex Vaticanus B to examine the relationship between moral discourse and writing. The content of the scenes are compared with colonial Nahuatl-language life-cycle ritual speeches, and the forms are analyzed in the light of other depictions of crime and immorality. I will consider how the marriage prognostications shed light on the general use of codices, the ways in which divinatory texts reflect social tensions and daily life, and the extent to which codices integrate public and private concerns.

Palabras clave / Keywords: *Mesoamerica, writing, gender, morality*

### 9234 - Re-contextualizing Lienzo Seler II: Presentation, archeological background, ethnohistorical reference'

Autor / Author:

Rivera Guzmán, Angel Iván (INAH, México)

Estudio de los antecedentes arqueológicos en el valle de Coixtlahuaca y su relación con el Lienzo Seler II. Ponencia en coautoría con Viola König.

Palabras clave / Keywords: *Arqueología, Ethnohistoria*

### 9925 - Bleeding Hearts: Pity and Compassion in Spanish and Nahua Accounts of the Spanish-Mexica War (1519-21)

Autor / Author:

Bröchler, Anja (University of Cologne, Wetzlar, Germany)

The paper seeks to analyze how emotions are narrated and displayed in Spanish and Nahua textual and pictorial accounts of the conquest. When Hernando Cortés described the conquest of the city of Tenochtitlan he wrote that there was no man, who's heart was not bleeding hearing the wailing of the women and children. In a similar emotional way the Mexica

tlatoani Motecuhzoma addresses his people to submit to the invaders. He dramatically asked them to have pity with the old men and women and the babies and toddlers. These two episodes albeit describing two different events in time and written from opposite positions nevertheless both invest in expressing the emotions of pity and compassion. Cortés' account represents the victorious master narrative of the invaders. Motecuhzoma's moving speech is told in Book Twelve of the Florentine Codex, the most extensive indigenous language account of the war. Both episodes signify the importance of emotions for telling the history of the Spanish-Mexica war. Cortés and the Nahua writers of the Florentine Codex both want to document their pity and compassion, they want their emotions communicated and remembered. Emotions f.e compassion, mourning, crying and laughing are perceived to be universal to every culture, yet at the same time emotions are embedded in socio-cultural practices and rituals. Being both universal and socially, culturally and historically shaped comparing the representation of emotions of pity and compassion in conquest accounts will enable me to explore a common emotional ground and the specificity of the clash of cultures.

Palabras clave / Keywords: *Conquest accounts, emotions, Hernando Cortés, Florentine Codex, clash of cultures*

**Simposio | Symposium 992 - 993**  
**Visual and Textual Dialogues in Mesoamerica, III and IV**

Jueves / Thursday, 19.07.2012 | 08:00 - 13:30

JUR 04 SR44

*Coordinador / Convener:*

*Olko, Justyna (Institute for Interdisciplinary Studies, University of Warsaw, Poland)*

*Wood, Stephanie (University of Oregon, Eugene, USA)*

description of symposia is found in Block one

## Abstracts / Resúmenes

### 3138 - Organización social y política en el campo azteca a través de la información de padrones coloniales tempranos: cambios y continuidades

Autor / Author:

de Rojas, José Luis (Universidad Complutense de Madrid, El Alamo, España)

Existe una serie de documentos en náhuatl de la primera mitad del siglo XVI en los que aparecen reseñados los habitantes de diferentes lugares, constando la composición de las casas, el número y nombre de sus habitantes, sus relaciones familiares, la tierra que trabajan y los tributos que pagan, además de algunas otras informaciones esporádicas.. Nuestro propósito es vaciar dichos documentos, analizar su contenido y presentar la realidad del campo del centro de México tal y como aparece en ellos. Finalmente, trataremos de comparar esa realidad con los tiempos prehispánicos e intentaremos dar un avance de los cambios que se habían producido.

Palabras clave / Keywords: *aztecas, siglo XVI, organización social*

### 3402 - European Wild Men and Native Barbarians: Cross-cultural Dialogues in Early New Spain

Autor / Author:

Justyna, Olko (University of Warsaw, Poland)

This paper explores the cross-cultural interplay of concepts referring to the “savage” and “barbarian” in early colonial New Spain, focusing on the image of Chichimecs, identified both with contemporaneous northern groups and supposed remote ancestors of central Mexican communities. References to Chichimec roots and qualities can not only be found in the omnipresent historical tradition of pre-Hispanic origin that was recorded in numerous accounts of the past and frequently associated with a contemptuous view of a non-sedentary lifestyle as opposed to civilized agrarian culture, but also in ethnic perceptions shared by the Nahuas.

While certain ideas can be traced back to preconquest times, the perception of these peoples was also shaped and transformed during the colonial period, especially under the impact of the guerra chichimeca continuing across the sixteenth century on the northern periphery of Mesoamerica. In the case of Spanish witnesses this experience and its written output may be seen as a specific context within the European history of encounters with the “savage” in the New World. As such, it can also be discussed in the perspective of evolving concepts and ideas brought originally from the Old Continent, but reformulated and developed in such territories as the New Spain. On the other hand, these events as well as European perceptions of pagan peoples played an essential role in transforming the concepts shared by sedentary Nahua communities and their notion of chichimecayotl.

Palabras clave / Keywords: *New Spain, Nahuas, Chichimecs, savage, barbarian, ethnic stereotypes*

### 3744 - The Hidden Dialogues within Altepetl

Autor / Author:

Townsend, Camilla (Rutgers University, Highland Park, US Minor Outlying Islands)

A close reading of Mexican indigenous annals reveals that polygyny among the ruling nobility played a role beyond helping altepetls create multiple alliances. It was also the source of great social fissures, creating factions with large ruling clans. Most of the preconquest wars we have tended to interpret as unfolding between altepetls were at least to some extent also civil wars unfolding within altepetls, between branches of the same ruling family who had allied with different outsiders.

Palabras clave / Keywords: *Mexico, indigenous, annals, polygyny, polygamy, women*

### 4938 - Noble subjects. The usage of the Nahuatl term pillotl in colonial written sources.

Autor / Author:

Madajczak, Julia (University of Warsaw, Poland)

The Nahuatl

term pillotl used to be understood as two separate nouns acting in different semantic spheres. When possessed, -pillo used to be thought to be a kin term with the meaning of ‘niece or nephew of a woman.’ On the other hand, its absolute form has been interpreted as an abstract noun ‘nobility, derived from pilli , or noble. However, the contextual analysis of a number of attestations for pillotl in colonial Nahuatl written sources sheds new light on this term. Pillotl seems to form a coherent concept developed to describe a special kind of subordination in both family and broader social areas. Moreover, on both morphological and semantic grounds it is firmly associated with pilli which is known to act concurrently as a kin term (‘child’) and an indicator of social status. Such conclusions were allowed for by adopting an interdisciplinary approach that combined linguistic, philological, ethnohistorical and anthropological research methods. Different genres of written sources provided different contexts that were juxtaposed in order to obtain the fullest possible perspective on the term. Alongside indigenous texts, the works of Spanish grammaticians were taken into account. The ecclesiastics provided yet another ways of understanding pillotl by having translated it into their own cultural terms. In this paper I attempt to confront all these different perspectives with the purpose of showing how pillotl could have been functioning in prehispanic times and how it was then being interpreted in the 16th and 17th centuries.

Palabras clave / Keywords: *Nahuatl, kin terms, family, social hierarchy*

### 5445 - Michoacan en los relatos de la peregrinación mexicana

Autor / Author:

Martinez Baracs, Rodrigo (INAH México D.F.)

Varios relatos de la „peregrinación“ mexicana se refieren al paso de los mexicanos por Michoacan, varias no lo hacen. Las que lo hacen lo hacen de varias maneras. En mi trabajo trato de estudiar y clasificar las diferentes variantes y de tratar de entender su razón de ser. Una de las cosas que se derivan es que no existe una sino varias versiones de la historia propagandística construida por el estado mexicano para entenderse y justificarse. Es difícil, si no imposible,

remitirlas al momento y circunstancias de su elaboración. En todo caso permiten aludir y aproximarnos a la manera en que el estado mexicano entendía su relación con sus „hermanos enemigos“ michoacanos, tan diferentes y parecidos. A través de estos diferentes relatos se establece un peculiar diálogo entre mexicanos y michoacanos.

Palabras clave / Keywords: *Diálogo, Estado, Mesoamérica, historia*

#### 7155 - Tetlayeyecalhuiliztli: Nahuatl Performance through Linguistic Evidence

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The aim of this paper is to provide an insight into pre-Hispanic Nahuatl theatrical forms through the analysis of the Nahuatl terms related to cultural performances. This work takes as a starting point the descriptions of the wide range of 'paratheatrical' spectacles that constituted an integral part of religious rituals, representations that accompanied secular ceremonies and public shows of ludic character, registered in native alphabetic texts, in order to gather the Nahuatl names that convey these phenomena. The compiled Nahuatl terminology corresponding to the aforementioned examples of pre-Hispanic performative art will be subject to a contextual analysis and compared with material from the sixteenth- and seventeenth-century Nahuatl dictionaries, as well as with Spanish terms applied to the indigenous representations. The study of the corpus of Nahuatl nomenclature related to this subject reveals how the native theatrical forms got verbalized. Furthermore, the comparison of the obtained results with the vocabulary rooted in the Old Continent, used by colonial chroniclers and authors of ethnographic accounts in reference to the pre-Hispanic performances, will help to highlight the cross-cultural dialogues between pre-conquest and colonial realities and to track the influence of the European categories on the perception of the indigenous spectacles.

Palabras clave / Keywords: *Nahuatl language, theater, performance*

#### 11659 - El testamento de don Lucas Quetzalcoatzin, indio cacique del pueblo de Santa María Atlahuetzian. El papel de los músicos indios en la construcción del nuevo orden novohispano

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La música fue una parte importante del proceso de colonización y sin duda fundamental en la construcción de la estructura política, económica y social novohispana. Su relevancia reside sobre todo en el hecho de haber formado parte constitutiva del mecanismo de evangelización pero también de legitimación de los símbolos de poder novohispanos, ya que conformaba el núcleo de todas las ceremonias y rituales: desde los encuentros entre Cortés y los grupos indios antes de 1521, hasta la participación en las ceremonias religiosas, civiles, fiestas, juegos, coronaciones, exequias etc. La música europea, sobre todo la relacionada con actos litúrgicos, pronto fue incorporada a los repertorios rituales sin aparente contradicción con las prácticas rituales indias. La consecuencia de la incorporación de códigos musicales en ambas tradiciones, española y nahua, fue la incorporación de capillas musicales indias en todos los rituales y eventos novohispanos (seculares y religiosos simultáneamente), que en el caso de los pueblos fueron la banda de música por excelencia, y en el caso de la ciudad de Puebla,



compartían con la capilla de catedral en las procesiones y escenarios en las calles, e incluso dentro de las iglesias.

El valor simbólico y de prestigio que este reconocimiento intrínseco a la presencia india, a través de la música, en la vida pública novohispana, es el tema que nos ocupa en este artículo.

Palabras clave / Keywords: *Músicos, indios novohispanos, contacto cultural,*

## 12042 - Cross-cultural Habits of Seeing in Early Colonial Mesoamerica

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This paper examines discrete modalities of seeing, and thus of knowing, within the rich intervisuality of the early colonial period. In other words, how were images being read and understood by varied constituencies? Using examples from European prints, the Sahaguntine corpus, and mendicant wall paintings, I challenge scholarship that privileges the ocularcentrism of early modern Europe, and its insistence that certain pictorial techniques (perspective, chiaroscuro and mimesis among them) were successful colonizing tools. The heterodox mixture of styles and iconographies, I suggest, index the fact that vision itself was being manipulated and coopted by indigenous artists. I also turn to the materiality of artworks, their substance and color, both visible and unseen. Indigenous visuality was a bodily experience that was kinesthetic, collective and multi-sensorial. Images, like words, were interlaced with the things of the physical world in ways that favored metonymy over metaphor, embodiment over concept. I am not suggesting a “Latin American” or “Mesoamerican” way of seeing, but what Ladislav Kesner, calls “cognitive eyes,” the localized kinds of looking that characterize people who may share a visual environment but have different and distinct agendas.